/168 cont./

484 Special orientation devices for traveling are unknown and are unnecessary, since no one leaves the wider area of his home district. Anyone taking a route for the first time joins someone who knows the way. One does not travel by night, and for this [482] reason the stars do not serve for orientation. The average load to be sold on market days is about 20 to 25 pounds for men; if a married couple goes together, the man usually carries the load, and the woman, the provisions. The daily distances covered are considerable. From Calderas by way of San /169/ Andrés to the market at Inzá is almost 20 kilometers. It takes about [492] six hours on foot. On horseback it is not much less, since one cannot ride fast on the steep paths of the countryside. Many Paez manage this route back and forth in one day, albeit only "without becoming intoxicated on the way," which is not altogether simple.

1
487 The traffic routes consist of narrow footpaths which can be traveled by walking or riding only in single file. As for roads ● 491 for wagons or autos, there is only one at present: the gravel auto road from La Plata to Belalcázar, traveling up the Río Paez. Since the end of 1952, however, a connecting road to Inzá is being built with modern American road-building equipment, which will then open up to traffic the southern, less mountainous area of Tierradentro, settled exclusively by colonists, and its products, coffee and panela /see the glossary, p.249 /. These roads are cut directly out of the sometimes very steep slopes and cross rivers and brooks with modern iron bridges.

491 The Paez, too, are accustomed to crossing the waterways 484 on bridges. It is not customary to wade across, unless it is a matter of very shallow brooks. Even then large stones are usually set in them, by means of which one can reach the opposite 491 shore with dry feet. The bridges of Paez may be divided into three groups, according to their construction. The simplest type is that of two thick poles or tree trunks placed side by side, without a railing, which span the ditches around the farmyards [825] and gardens that substitute for fences. Such ditches are supposed to prevent horses, cattle, and pigs from entering. Over the

/169 cont./
491 rivers (*), for example, the Rio Kokiyó, which flows through

[114]

*I did not see anywhere the simplest form of a bridge mentioned by H. Pittier (p. 320) /see the bibliography in the foreign text, p. 326/ in the northern part of Tierradentro, a bridge which people cross hand over hand on a liana stretched across the river.

the Calderun region, there are strong bridges over which even
491 loaded horses may go without trouble. This type of bridge
499 consists of two tree trunks placed a good meter apart, upon which poles are tied crosswise as planking. Only about every fifth planking pole is lashed, while the ones in between are held fast by a longitudinal beam laid over each of the main supports. On either side of the bridge, poles are tied vertically and horizontally as a railing and at the same time serve to support the roofing. The latter is a characteristic of all such bridges (Ills. 194 and 195 /see pp. 285 and 286/). One finds it not only on the bridges in the colonists' region of Tierradentro, but /170/ also, for example, on the bridges of the upper Magdalena River, the region around San Agustín.

The third type of bridge is found in two artfully constructed arched bridges made of bamboo over the Rio Paez at Belalcázar and Avirama (Ills. 191 to 193 and 196 /see pp. 285 and 286/).
[284] They are both quite similar in construction and, like all the other bridges of the Paez, made without nails or other iron parts, but simply lashed with bast and lianas. For reinforcement, however, two wire cables have now been stretched underneath.
491 Although even the Spaniards at the time of the conquistadors
177 report on the "weak and flexible bamboo bridges" and on the
499 "liana bridges" of Tierradentro (Hernandez, 1944, p. 189), in
[175] the case of the two above-mentioned arched bridges, which are relatively difficult to construct, it seems not to be a matter of an original Paez technique. Indeed, these would be the only suspension bridges of this type in pre-Spanish South America.

1: Nachtigall--98 E-5 (1952-1953) 1955 SC15 Paez SC15

/170 cont./

491 Rather, these constructions seem to be a borrowing from the
177 Negro slaves who were brought into the region around Belalcázar
499 in very early times in order to work the gold and salt mines there. Both bridges would then be an African culture element in the Tierradentro region. They are suitable only for people. Larger animals are pulled through the river with ropes and must swim part of the way.

499 The two groups of posts on each bank -- a very modern method of bridge anchorage -- upon which the arch of the bridge hangs, are supported by a number of stakes driven into the ground farther up the bank. Bamboo poles serve as joining and holding material. The footway held from above is made with split bamboo, pounded flat. Additional bamboo tubes, secured by
[476] lianas, form the railing. For the construction of such an arched bridge the inhabitants from the adjacent villages along both shores come together. They bury the ends of two long and strong bamboo tubes in the ground, so that their tips lean
[623] slightly toward the river. Then the gobernadores /see the glossary, p. 249/, as the heads of the town councils at the time, start climbing up the poles, which, as a result of the weight, lean toward the center of the river, until the poles touch and the two gobernadores can shake hands from either side. With one hand they then quickly tie the joined tips of the bamboo poles together by means of lianas, which is the first step in the bridge construction. It is completed by the rest of the people (from Hernandez, 1944, p. 190).

/171/

III. Society

1. Political Organization

619 The tribe of the Paez consists of the inhabitants of a number of villages of the Tierradentro region who regard themselves as belonging together because of language, clothing, habits, and
621 traditions. Their present-day political organization is based on the village community. It corresponds roughly to the original

/254 cont./

804 192 The period of a day is subdivided into the day (ẽn) and the night (kos). Early morning is called kosẽ; afternoon at the time when work is at an end, which is reckoned by the position of the sun, is called ff'nze. Other subdivisions of the day are made according to the interval of an éẽnetc, meaning the time it takes to chew a dose of coca. In translation this designation is used for "hour." The largest period of time is the month, ãte, which is designated by the same word as for "moon." For the period of a year the Spanish word año is used. In former times the word [221] enzte was used. It is the designation for the large annual communal fishing at the weir during the dry season in February. The [226] [132] two rainy seasons, called nospá'nye, and the two dry seasons of the year, called sek, are not regarded as time intervals, but as seasons. The latter is at the same time the word for "sun."

823 No large geographical orientations or regional, individual [491] divisions of any kind could be discovered. Moreover, all of Tierradentro is enclosed by civilized areas -- there is even an auto road leading to Belalcázar -- so that many Paez men have seen the surrounding countryside and even cities with their own eyes. 601 Only the western bordering mountains of the Central Cordillera, [186] in the direction of Popayán, are conjectured to be the habitation 123 area of the dreadful man-eaters, the Pijao. Geographical means 484 of orientation are unknown. Traveling is done only during the day, in groups, and in company with a person who knows the way. 821 Of the stars it is only known that there stars that move and fixed ones, without their being distinguished in greater detail or according to constellations.

202 It is amazing that, in spite of their settlement pattern of [361] individual farms, the Paez do not have any optical or acoustical [203] means of communication over larger distances. /255/ In case of urgent news or questions, children are sent.

802 There are numbers only from one to six and ten. For the designations seven to nine the corresponding Spanish numbers are used. The Paez word for "ten" (kóse pémba) literally means "no more hands" and indicates that the fingers were used for counting. The toes are not used for counting; anything beyond ten is

1: Nachtigall--252 E-5 (1952-1953) 1955 SC15 Paez SC15

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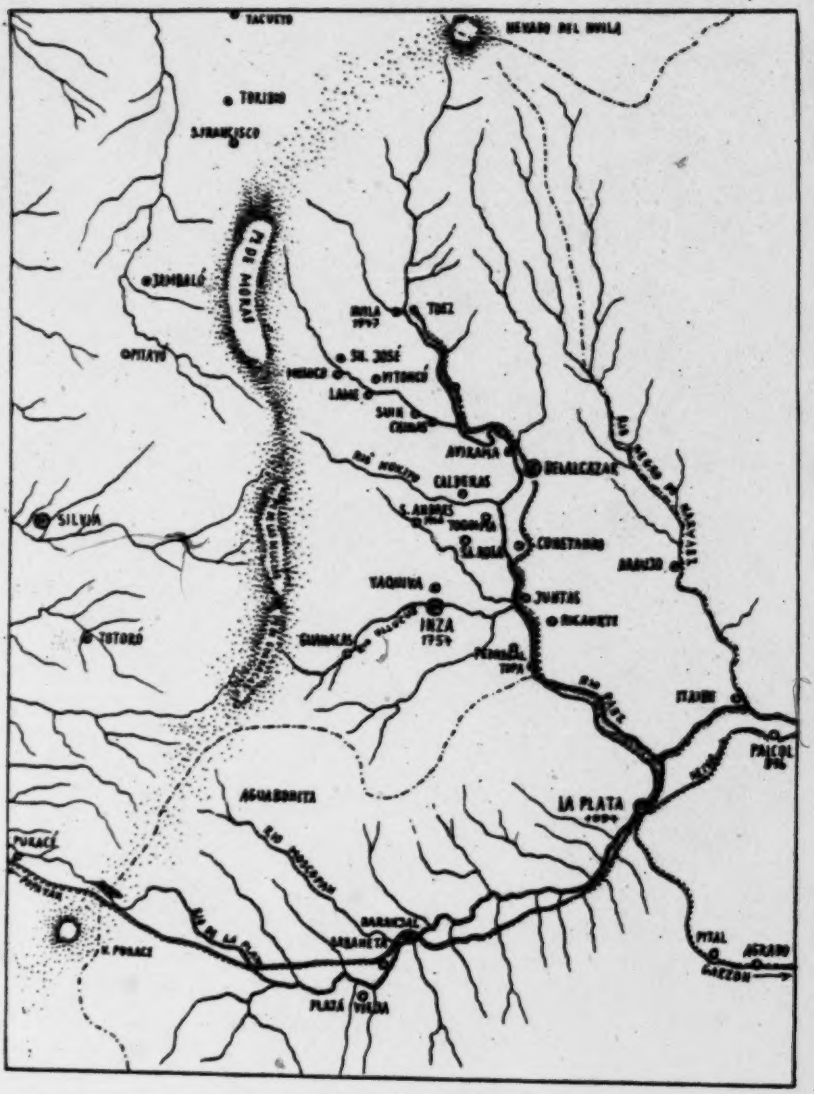

2. Tierradentro

1: Nachtigall--262 E-5 (1952-1953) 1955 SC15 Paez SC15

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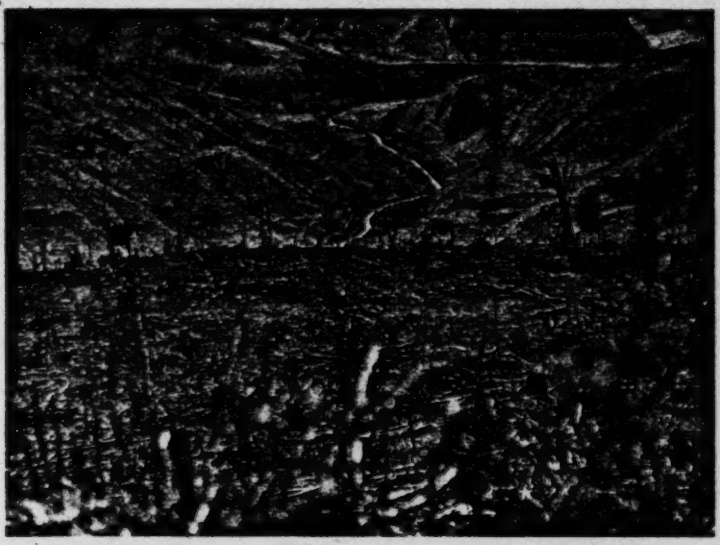

Ill. 6. The valley of the Rio Paez.

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Ill. 7. The Filo de El Aguacate.

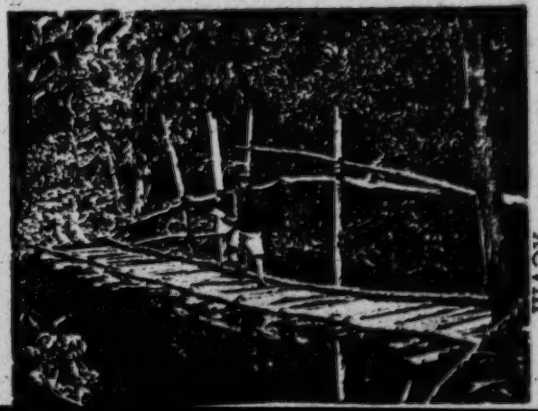
1: Nachtigall--285 E-5 (1952-1953) 1955 SC15 Paez SC15

Ill. 191. Bamboo suspension bridge near Avirama.

Ill. 192. Bamboo suspension bridge near Belalcázar.

Ill. 193. Shore anchoring of the suspension bridge.

Ill. 194. Timber bridge over the Río Kokiyó.



1: Nachtigall--286 E-5 (1952-1953) 1955 SC15 Paez SC15

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Ill. 195. Timber bridge with protective roof.

Ill. 196. Walkway of the bamboo suspension bridge.

/CX cont./

a = Section of the weaving sword
b = Method of stretching the warp threads and inserting the first weft thread
c = Heddle loops
d = Weaving patterns

Plate XVI

36. a and b: game with the hole-ball
37. Drum (underside)

/CXI/

Illustrations

Plate XVII

[491] Ill. 1. View of La Plata, the southern trade center of Tierradentro. From here the roads lead to the cities of the Magdalena Valley and the Cauca Valley.

Ill. 2. The market of Inzá at the time of the weekly market.

Plate XVIII

Ill. 3 and 4. The churches of San Andrés and Santa Rosa built in the last century.

Plate XIX

Ill. 5. Southern Tierradentro, the settlement area of the colonists, as seen from the highest point of the Filo de El Aguacate. In the background, right, the deeply cut valley of the Rio Ullucus.

Plate XX

[491] [241] Ill. 6. The valley of the Rio Paez above Togoima with the La Plata-Belalcázar automobile road. In the foreground a field of the Paez Indians that has been cleared by burning.

[172] Ill. 7. The archeological site on the Filo de El Aguacate. The crest of the ridge is leveled off somewhat for the emplacement of the 41 grave chambers.

2: Pittier de Fábrega E-4, 5 (1906) 1907
SC15 Paez SG15

351 In this way an efficient protection is afforded against depreda-
[247] tions by cattle or sheep.

Construction of Bridges

● 491 The Paez Indians are very clever bridge builders and are often called considerable distances to employ their skill in this direction. I observed three different types of native bridges, two of which were entirely new to me. The more primitive one consists simply of a vine stretched across a river, and crossed by hanging and progressing with the hands and arms. The second type is a frail-looking bamboo structure, the base of which is an arch free in the air, or suspended somewhat like our suspension bridges (plates VII, 2). 1

491 335 The third type of bridge is a much more substantial structure, built of heavy timbers apparently with an understanding of the laws of gravity. On each side of the river a pair of strong beams are built into pillars of stonework, so that the weight upon the immured extremities counterbalances the free ends independently of the supports by which the latter are upheld. Thus solidly fixed, the two pairs are opposite each other with a more or less wide space between their extremities. To span this, the ends of both pairs are first connected by means of transverse ties, inserted between beams and props, the whole being solidly lashed together with vines. On these ties two more beams of sufficient length are laid, which serve to complete the span. The main structure of the bridge being thus formed, a heavy floor, generally of round stems, is laid over it, and the whole is protected by a roof of elaborate construction (plates VII, 1, and VIII). It is useless to say that not a single nail is used to unite the numerous parts of the structure, a vine called *ptakwia* being exclusively used for this purpose.

491 We saw two of these large structures, one on the Paez river near Huila, the other on the Moras river, on the trail from Vitoncó to Mosoco. But we were informed that most of the larger rivers in Tolima and elsewhere in the Magdalena valley are bridged in the same way, and that Paez Indians are in frequent requisition elsewhere as bridge-builders.

1 [See Plate facing P. 323 —Analyst]

2: Pittier de Fábrega E-4, 5 (1906) 1907
SC15 Paez SC15

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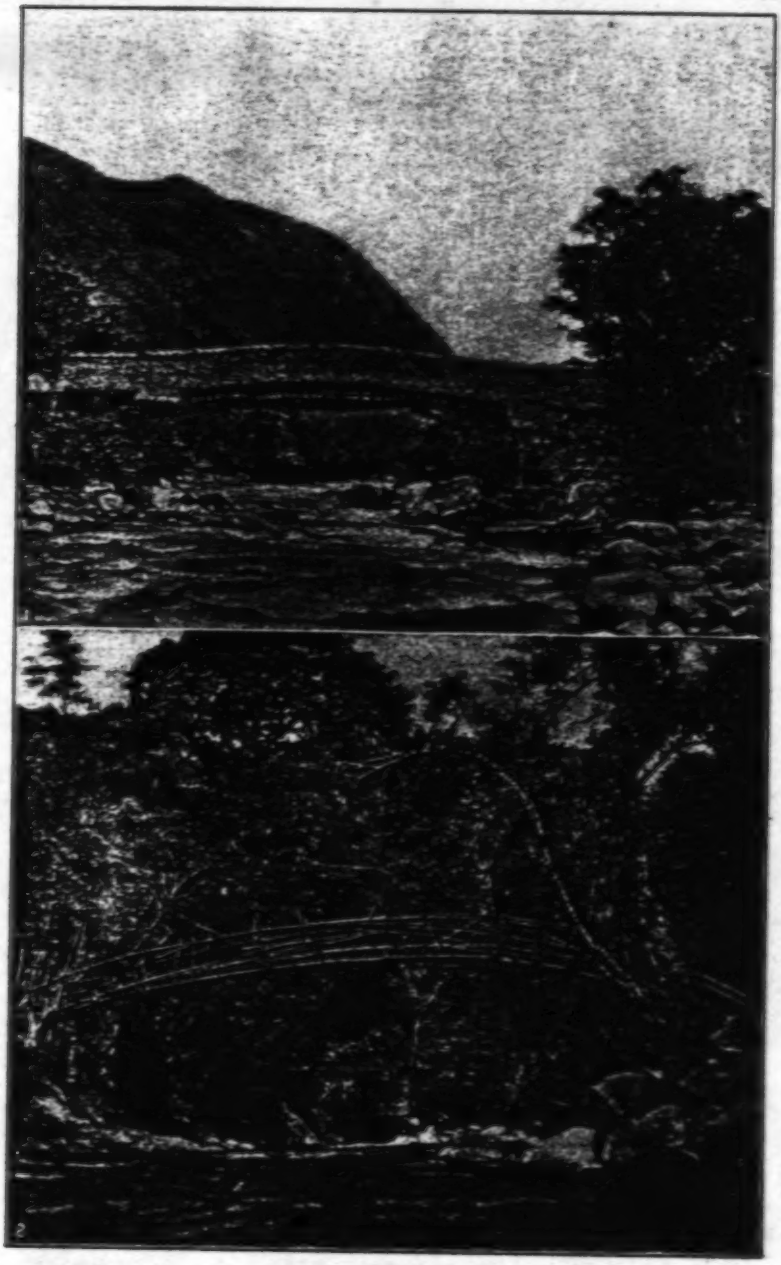

1. BRIDGE OVER PAEZ RIVER NEAR HUILA
2. BAMBOO BRIDGE AT TACUEYÓ

[facing P. 323]

2: Pittier de Fábrega E-4, 5 (1906) 1907
SC15 Paez SC15

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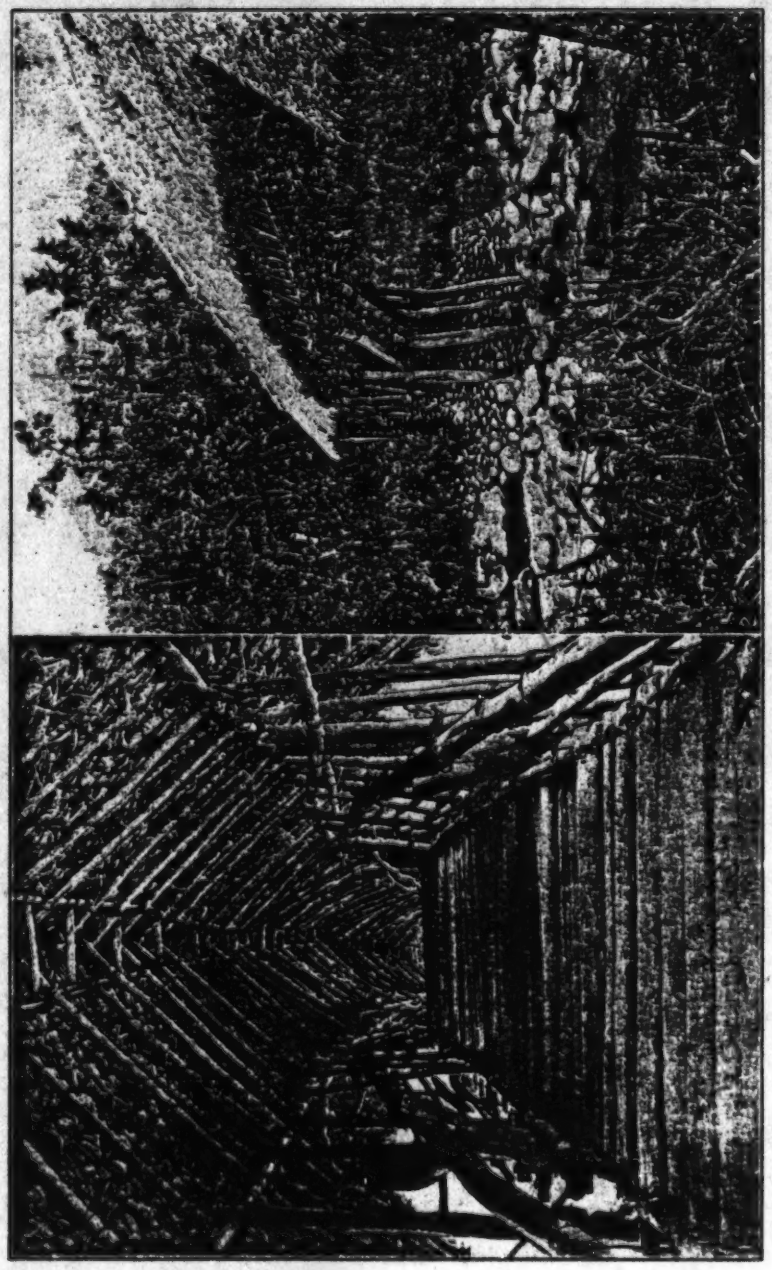

INTERIOR AND EXTERIOR OF BRIDGE OVER PAEZ RIVER NEAR HUILA

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[facing P. 325]

/281 cont./

487 Routes of communication.--Until the fourth decade of the present century, the routes of penetration were horse paths which passed through the paramos of Guanacas, Las Delicias, and Moras, or through Inzá, Pedregal, Topa, and La Plata. The three first ones communicated with the Cauca valley, and the second with the /282/ Magdalena valley. These were the routes of the colonial era and, to a large extent, of the times [648] of the republic. The Guanacas route was the first to serve for communication between the kingdom of Quito and Santafé de Bogotá, owing, of course, to the more favorable attitude of the Guanaca Indians toward the conquistadores, who, taking advantage of their relationship with the Paez, made them their 797 allies and assistants. The first religious mission was established 175 in Guanacas in 1613. By way of the Paramo de Moras Captain 175 Juan de Ampudia entered Paez territory to take exemplary re- 648 venge for the tragic death of his colleague-at-arms, Captain Pedro de Añasco. To his disgrace and that of Spain, he met a terrible death on the cliffs of Togoima. By way of the same Paramo de Moras came the Adelantado Don Sebastián de Belalcázar, who had the same aims as his unfortunate predecessor, but this time his death, too, was added. The Paez gave him the most crushing defeat on the Peñón de Tálaga, and the Adelantado had to flee, leaving on the field of battle ● 491 the body of the heroic Captain García Tovar. The intense [484] traffic through these dangerous peaks and cold paramos decreased considerably with the opening of the Quindío road, and even much more with the inauguration of the La Plata-Belalacázar road. Tierradentro is connected by road with Popayán and 487 Neiva. Nowadays only the Indians from Mosoco, San José, and Vitoncó, and the Paez from Toribío, Tacueyó, and [788] Jambaló travel by way of the Paramo de Moras. That of Las Delicias is traveled by the Moguex, especially on their annual pilgrimages to the religious festivities of Our Lady of Nátaga. The Guanacas route is practically abandoned. There is also another route, traveled relatively frequently, which follows the

/178 cont./

several leagues around were supplied for a long time with the salt extracted from the three salt deposits that still exist in Segovia. Across from these and on the other side of the Ullucos, in Vivorá, another salt deposit was also exploited.

At the confluence of the small stream called El Escaño and the Pisimbalá, on the right bank of the latter and at the foot of the ridge of Aguacate, the Archeological Park of /179/ Tierradentro, a branch of the Instituto Colombiano de Antropología, is located on an alluvial terrace covering an area of two hectares. Founded some 15 years ago, it is in charge of the care and conservation of the archeological monuments, which have been known to the scientific world since 1936, but to which reference was made as early as around the penultimate decade of the last century, when Dr. Carlos Cuervo Márquez carried out his explorations through the "lands of the Paez and much of the Nevado del Huila." Subterranean necropolises with columns, colonnades and niches, black and red geometric painting on a white background, statuary very similar to the Augustinian, ceramics and metalwork are the principal exponents of this culture hardly known in descriptive form.

The Archeological Park of Tierradentro has served as the center of operations for the scientific expeditions which the national government has sponsored, fostered, and supported during the last 15 years.

II

Over the Zigzags of the Road

In order to travel on winding roads one needs horses resistant to fatigue; a dashing spirit must yield to a solemn step, firm tread, and steady pace.

/179 cont./

123 484 491 At 11 o'clock in the morning we left the Park, bound for Calderas. The road climbs through the Pisimbalá valley, at first on its right bank and soon on the left, after crossing a wooden bridge with a plank roof; from this bridge to the pueblo of San Andrés, three streams have to be crossed: Chapequís, La Virgen, and the cemetery stream. Along this short distance and at the edge of the road we counted ten houses, all of them thatched except one of masonry, tiles, oil paint, modern manufacture; the others have white washed walls, painted doors, and are generally clean and orderly. They are the houses of mestizos and colonists settled on their respective fincas.

At 11:30 we left the settlement and took the path that leads to Calderas; the road goes ever upward, in slow and slippery 123 342 zigzags. As we go along, we see houses with graphite-colored roofs and walls which are black when made of mud or (and these are in the majority) yellow when they are of maize stalks; they lie as if submerged /180/ in the plantings of bananas, sugar cane, and yuca; bluish smoke rises vertically in thick columns from the openings.

123 133 [361] At 12 o'clock we came out on the Mesón, Supok in the Paez dialect, a small plateau oriented from north to south and bounded on the east and west by great depressions. Many native huts stand there.

[137] The beautiful valley of the Pisimbalá torrent comes into view in its entirety; contracted at times, then widening more, extensive in length and generally narrow, it descends in a gentle slope in pursuit of the noisy Ullucos; covered with thriving vegetation, it looks like a carpet of living green blending in its tones the stateliness of the cachimbos /búcare, Erytrina umbrosa/, cedars, guamás, gadua bamboo, and yarumos /Cecropia peltata/, and the splendor of the plantings of sugar cane and bananas and the pastures of the herders.

[134] An hour later we reached the Yukaichí ridge, the boundary of the parcialidades /territorial divisions/ of San Andrés and

4:Bernal Villa--53 E-5 (1952-1953) 1953 SC15 Paez SC15

XXIV

The Race for the Rooster at Tumbichukue

103 The name of Tumbichukue is familiar to the colonists throughout Tierradentro. It is synonymous with fabulous treasures. In this place, it is said, the Paez buried all the gold and silver that they collected in the ill-fated settlement of Sebastián Quintero destroyed by them.

[134] Tumbichukue is a pass /vereda/ formed by the eastern slopes of the paramo of San Lucas and located between the Kukiyú and the Yusayú gorge (Guacharaca). It belongs to the parcialidad of Lame, and the road that goes from San Andrés [491] to Lame passes precisely there. This road is well traveled, its people more accessible to the whites.

796 On June 24 the men race their horses along the road.
541 It is a custom of Indians and whites "to race on the day of San Juan." The whites say that those who do not race their horses on the day of San Juan get scabies. The small, husky horses pant under the demands of their drunken riders. A wild race and shouts in an unsteady voice: Viva San Juan!

The people of the pass go to a small square along the road, near which lives the capitán of Lame. Indians from
184 San Andrés come to watch the race for the rooster. On the
796 other hand, in spite of the nearness, no Calderun /person from
291 Calderas/ is seen there. The women who are seen are clean,
177 with neatly braided hair; they wear black skirts, navy-blue
301 rebozos, pink blouses, numerous multi-colored necklaces,
541 bright earrings, and cloth hats. The monotonous dark or black necklaces characteristic of Paez apparel are nearly absent among these people. The classic pindo hat worn by the
[491] Calderas people is absent. Spanish is spoken more frequently.

796 All the riders are concentrating on the cage and the
541 roosters.

/354 cont./

43 onions, cabbages, barley, and eggs, with which it is not possible to maintain regular trading. The Indians, without exception, buy salt and also acquire hats, shirts, trousers, machetes, shovels, bars, axes, knives, aluminum pots, cups, iron plates, spoons, candles, soap, and aguardiente. Less frequently, large and brilliantly colored kerchiefs for the children, and tweezers /pinzas/ and necklaces for the women.

439 San Andrés is a small native settlement which has been
443 inhabited by the "whites" since the settlement area was estab-
438 lished. It contains three stores that sell some merchandise,
[162] some drugs, beer, aguardiente, and bread. Two of them have gramophones. There are also two other stores, which sell chicha and aguardiente exclusively. On Wednesdays a small market is held. In front of one of the houses, peddlers and traders from other areas display their wares; on the small plaza an awning is raised by an acculturated native woman in order to sell food, and a little farther there is a stand where meat is sold. The market starts moving at dawn. The natives bring small amounts of manioc, arracacha, white cabbage, eggs, coffee, and onions, /355/ which are bought immediately by the "whites." Then the butcher starts selling meat, usually in two-pound portions, which are what the natives buy. The peddlers sell a few trinkets and commodities. At 9:00 A.M. the liquor places
[273] begin to move. At ten in the morning the market is over, and
[578] at midday and in the afternoon only drunken natives are to be
[643] seen. At those times quarrels between them are frequent, and often the natives' aggressiveness is channeled against the "whites," as they assert that they are the true owners of the land and the settlement. The natives have the habit of selling their articles (coffee, eggs) only to persons known to them, even if others can pay them better prices.

On Wednesdays there are also markets in Guasdualejo (Togoima) and Turminá; on Thursdays in Valencia, and on
● [491] Saturdays in Inzá and Belalcázar. Those of Belalcázar and Valencia, because they are connected by vehicular road with La Plata (Huila), are better attended and have a larger volume of trade. Large numbers of natives from different parcialidades

6: Bernal Villa--99 E-5 (1952-1953) 1954 SC15 Paez SC15

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Tierradentro V: View of the route from Moras (Mosoco), showing the road that leads to Silvia.

/365 cont./

177 For our outline of acculturation, we understand by diffusion
[121] achieved cultural transmission, and by acculturation cultural trans-
[127] mission in process, terms expounded by Professor Melville J. Herskovits in his book, El Hombre y sus obras /Man and his Works/.

Within Páez culture there is widely diffused, to the point of constituting an integral part of the cultural body, the following economic elements of alien origin and, more concretely, of European origin:

[231] All of the domestic animals with the exception of the
[137] guinea pig, bananas, sugar cane (the variety known as "criolla"), wheat, barley, garlic, coffee, peaches, apples, and oranges, the agricultural implements, the hydraulic mills, sugar mills, the guadua bamboo, and some varieties of pasture grass, such as orejuela /Alchemilla pectinata/, kikuyu, and poa.

177 Throughout the pages of this work, we have emphasized in
361 particular the cultural developments in process, that is to say, the
563 phenomenon of acculturation. It is obvious that this phenomenon has appeared, with greater or lesser intensity, in those parcialidades where there have been created areas of settlement, within which a specific number of "white" families have settled. But the intensity of the acculturative phenomenon does not rest merely on this fact or on the number of families who live by the norms of Western culture. San Andrés, for example, had its settlement area established for all practical purposes in 1928 and now reckons with more than 20 "white" families, with its nearness to the settlement of Inzá, and, for nearly 15 years, with the Parque Arqueológico of Tierradentro, to some extent a tourist attraction, and yet the process of acculturation is minimal and cannot be compared with the intensity of the same phenomenon in Mosoco, where the settlement area /366/ was created in 1923 and where
177 nowadays there are not more than 12 families of "whites." In
[487] Mosoco there is another factor: the riding path that joins the
[491] municipio of Belalcázar with that of Silvia, a road that has existed since pre-conquest times. Mosoco has been and still
[628] continues to be the mandatory stopping place. In addition, this parcialidad has had intensive contacts with the Guambiano group and the Páez group from the other side of the Cordillera, who are more accutturated.

7:Hernández de Alba E-5,4(no date) 1948 SC15 Paez SC15
Moguex

342
[177] Some had wooden doors and windows, and were built with nails and wires, though most were still made with vegetable materials.

The modern *Moguex* house has two rooms. The main one, entered through a small door, serves as storeroom for goods to be sold, reception hall, dancing place, and a room in which to keep watch over the dead. The other is a pantry for provisions and drinks; here are kept [354] kitchen utensils. In the center is the fireplace and around it dried [352] cowhides or platform beds made of horizontal poles tied to stakes [476] driven in the ground. One's neighbors aid him to build his house, [461] transporting heavy timbers over light rollers and singing rhythmi- [554] cally as they heave together. If the owner of a new house is a man of [778] means, he pays for a feast of benediction or consecration carried out with a Catholic priest, a godfather, and a godmother.

352 The *Páez* does all this and in addition puts some pieces of silver [415] money under his house to assure his good fortune. In the main house [353] he places the metate on stakes, and in a secondary house, the press [354] for extracting wax from laurel, one or more troughs or hollowed trunks, [524] and large jars for chicha and guarapo. From the roof frame hang bags, [283] or "mochilas," of netted hemp for belongings. There is also a bamboo candlestick, the wooden feast drum, sometimes a tiple or small guitar, and, nailed to the wall, a spindle. Outside, the loom stands 404 against the wall Beyond it is the sugarcane mill, which is made of 286 a section of tree trunk with a hole above a projection on which the 249 cane is pressed by hand with a rod which crosses the hole. Some mills consist of two or three wooden cylinders rotated by animal power.

243 In each maize field is a small, temporary house and a high platform 342 where a watchman frightens the parrots and parakeets with periodic cries and motions.

177 Each *Páez* group today has its communally built pueblo, with 361 "bahareque" buildings grouped around a rectangular plaza: a church, with its arched portico and small tower in imitation of Colonial architecture, a house for the priest, a school, and two or three large houses for meetings and fiestas, where they dance, sing, and sleep during fiesta days. But ordinarily, the people remain at their distant houses and fields, and do not live at the pueblo, the only permanent inhabitants of which are a few Whites and Mestizos.

ENGINEERING WORKS

491 The Spaniards found bridges which they described as "weak and 499 flexible bridges of bamboo" and "bridges of vines." A territory so broken and crossed with so many rivers and canyons naturally stimulated the *Páez* in the construction of bridges and the laying out of roads. Today they make four kinds of bridges: (1) A simple vine or cable stretched across the river; (2) a kind of wooden stairs placed

7:Hernández de Alba E-5,4 (no date) 1946 SC15 Paez SC15
Moguex

obliquely across the rocks; (3) an arched bridge of bamboo floored with spaced sticks, equipped with a hand rail on each side, and supported with stones, bamboo braces, and vines (pl. 185, *bottom, right*); and (4) a covered bridge with thatched roof, built of heavy logs supported by sticks and stones and floored with boards—a marvel of calculated strength, which, like the third type, is made entirely of vegetable materials yet can support loaded animals. To build an arched bridge, two groups of Indians approach opposite sides of the river and each plants a long, strong pole sloping out over the stream. The chief of each group then climbs out his pole until his weight bends it down to meet that from the opposite side, whereupon, clinging with one hand, they lash the ends together with creepers. This constitutes the main element of the bridge which is then completed by the other Indians.

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TRANSPORTATION

Some Indians now have horses and use them for traveling and for transporting large burdens, but, in general, transportation is by foot, objects being carried on the back or in netted sacks hung by a strap, especially when visiting markets. A woman carries not only a heavy load but her small child suspended on her back in a blue woolen blanket held with a broad woven band, or "chumbe." Peculiarly Andean is the custom that the man travels on horseback while the woman follows on foot with a large burden.

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DRESS AND ORNAMENTS

The *Moguex* and *Páez* formerly wore only small cotton blankets (mantas), although most of them "went about naked even on the cold mountains" (Rodríguez, 1684, bk. 2, ch. 1). They painted their bodies with bixa, using, according to Del Castillo i Orozco, stamps to apply the color. The paint also protected them against the strong sunlight and insects. They went barefoot, as all the natives in Colombia. According to one chronicler, their hair was "shorn" (Robledo, *in* Jijón y Caamaño, 1936–38). They wore breast and nose ornaments of pure gold or a gold and copper alloy, and necklaces of small figures, beads, small stones, and snails.

291 302 [757] [825] [291] 301

Soon after the beginning of the Conquest, the Indians commenced to use wide, long shirts of a very crude weave and hats which were so closely woven that they would hold water. The latter, which the Spaniards called "tacillas de Páez" (Páez bowls), are still in use. The Spanish encomenderos required that the Indians working on their haciendas near Popayán be dressed. This was the origin of the characteristic garment worn today, which combines the old small blanket (manta) with European dress. *Moguex* men wear short linen pants, and a blue flannel sash which covers them to their knees.

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[p. 942-A]

PLATE 185.—**Páez houses and bridge.** *Top (left):* Family dwelling with menstrual hut at left. San Andrés. *Bottom (right):* *Páez* Indians and house, Calderas, Tierradentro. *Top (right):* Large communal fiesta house, Calderas, Tierradentro. *Bottom (left):* Suspension bridge, Tierradentro. (Courtesy Gregorio Hernández de Alba.)

7:Hernández de Alba E-5/(no date) 1946 SC15 Paez SC15
Moguex

upon them by the missionaries. The power to do evil is not limited to the witches, but is possessed by anyone who entertains a momentary feeling of envy, and to women, who may not walk over a stick or a cord stretched on the ground. Contact with women during their menstruation or during the days following childbirth causes the "mokokoy" to persecute the men and make them ill.

Animals possess the power to prognosticate evil. A document written in 1730 [11] tells that an Indian killed a rooster because he had crowed before daybreak, and said, "Rooster, you are forecasting my death, but I shall kill you first." They believe the same thing when certain birds sing. For example, the call of an owl at midnight brings death to someone. And certain small birds called "ulchik" and others called "bich" warn whomever hears their singing that he will meet with disaster. The box turtle follows people warning them that they are going to die.

Del Castillo says that the Indians will not strike white dogs, so that they will not be bitten by them when they enter the future life.

The belief in spirits (kl'iumb) is quite general. Among these spirits is the "pitsuala" which persecutes people, makes them ill, and even kills them. The rainbow, or "Etskituns," causes a rash to break out all over the body of anyone who ventures out while the rainbow shines, and the drizzle that generally accompanies the rainbow will harm a person who gets wet in it if he does not bathe immediately. When the rainbow appears, they stay indoors, and blow or spit tobacco in its direction.

They believe that the lagoon on the snowcapped peak, Huila, is charmed, and that if they try to go near it wind and hail storms rise. Supernatural evil forces are supposed to be present during many social activities, such as dancing, meetings, funerals, house building, and bridge construction. When a bridge is built, two Indians beat the water constantly to drive away evil spirits. When traveling on the mountains they place small stones or coins on top of some large natural rock to assure a successful trip and to avoid angering the spirit of the mountain.

Sometimes these spiritual forces assume a bodily form, as in the case of the fireflies, which bring diseases or which may be wrapped in Santa María leaves and placed in the path of an intended victim. Most feared are the ghosts of the dead, which consequently are the most propitiated. The *Moguex* and the *Páez* ask their permission to dance, and honor them in a special rite, which blends old beliefs with new religious concepts. Thus, offerings are made to the souls during the first days of November, or whenever the curate is able to visit the Indian village. Each person offers some products from his farm, in-

[11] Statement made by Javier de Orosco y Cuellar in a lawsuit by the Indians of Tobotima for the possession of land. From the ecclesiastical files of Belalcázar, or Páez.